tiori and fancy to sport in, no object to call forth feelings of wonder and surprise. The future and the past, the heavens above and the earth around us, would have been as one vast uninteresting plain stretching out before and behind, on the right hand and on the left, without a height on which the eye might rest, or inviting us to ascend, that from its top we might descry new wonders. Man would not have been able to lose himself in a delightful mixture of hill and valley, of light and shadow, of sunshine and gloom ; nor to employ himself in unfolding half-concealed beauties, and diving into ever-opening grandeur and magnificence. " Eleusis," says Seneca, " reserves something for the second visit of the worshipper; so, too, nature does not at once disclose all her mysteries/' But in such a scheme there would have been little room for the discovery of developing properties, of new combinations, and unexpected scenes bursting on the view. The objects presented in nature would have left the same impression on the mind as the Egyptian architecture and sculpture, as the stupendous pyramid and the fixed gaze of the Sphinx, by one glance at which you see all that you ever can see. We should have contemplated these laws ever recurring, with much the same feelings as we look on a few gigantic wheels running their perpetual rounds with awful and irresistible power, and wearying the eye that gazes upon them. As soon as these obvious laws had been discovered, all scientific investigation must have ceased, because all. has been discovered that ever can be discovered. Every event would have been anticipated before it happened ; or rather the mind, wearied with sameness, would have ceased to anticipate the future, since that future could present nothing which had not been seen before. Persons naturally of the most

ardent curiosity, and quickest apprehension, would, in such a state of things, have hastened to give themselves up to that abstraction which is reckoned so meritorious in eastern countries. But we find *tlui"* these evils are avoided, and nature so far adapted to the constitution of man, by its laws being very numerous and diversified.

(2.) Ifc is by this property of the Divine government that God *brings to pass each of his purposes, and makes general laws accomplish individual ends.* He has so distributed and arranged material substances that their laws now check and restrain, and now assist and strengthen each other. By this means he varies